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AUTHOR Shaffer, Warren F.; And Others
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ABSTRACT

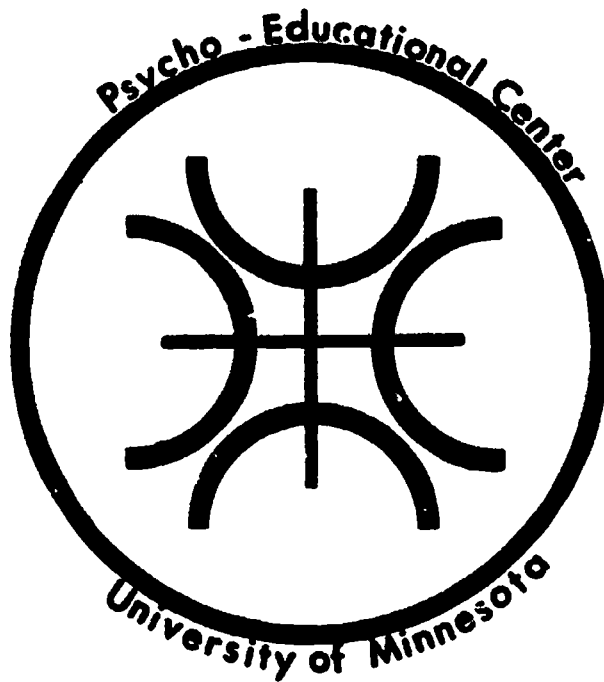
An instrument was designed to test the effects of a human relations training program which conformed to the Minnesota State Guidelines for imparting knowledge, building skills, and developing positive attitudes toward special groups. The training program followed a model for maximizing instruction summarized in Glaser and Resnick (1972) and drew from the literature on attitude change (Jones and Gerard, 1967) and training in communications skills (Carkhuff, 1971). The success of the program was demonstrated by test data and by informal feedback from the participants. (Author)

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DESIGN AND EVALUATION OF A HUMAN
RELATIONS TRAINING PROGRAM

Warren F. Shaffer
Thomas J. Hummel
John E. Rhetts

University of Minnesota



U.S. DEPARTMENT OF HEALTH
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The Psycho-Educational Center, University of Minnesota, Minneapolis, MN.

Research Memorandum Number 100

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INTRODUCTION

This report describes the design and evaluation of a human relations training program conducted for in-service teachers, counselors, and administrators under the auspices of the Psycho-Educational Center during the summer of 1973. This workshop was designed to meet the human relations requirements for teacher recertification specified in Minnesota EDU 521. Any human relations training program approved under EDU 521 must help trainees to:

1. Understand the contributions and life styles of the various racial, cultural, and economic groups in our society.
2. Recognize and deal with dehumanizing bias, discrimination, and prejudice.
3. Create learning environments which contribute to the self esteem of all persons and to positive interpersonal relations.
4. Respect human diversity and personal rights.

Thus, the guidelines imply that any approved training program should be accountable for trainees' (a) acquisition of knowledge or information (guidelines 1 & 2), (b) acquisition of skills (guidelines 2 & 3), and (c) changed attitudes (guideline 4).

Human relations training defined as "T-group training" has a long history in research and practice (Campbell and Dunnette, 1968). However, this is a significantly narrower definition than the definition of training required under EDU 521. Recently, various writers (e.g., Carkhuff, 1971) have described more structured communication training programs (see Appendix A for a summary of the published research on human relations training) dealing with bias and prejudice in addition to leadership in small group contexts (the main emphasis of the T-group procedures). However, we were unable to find any training program either described or evaluated in the literature which covered all four of the EDU 521 guidelines. Therefore, it was neces-

sary to devise a program to provide information, build skills, and develop attitudes.

In designing this training program we adopted a three phase implementation procedure similar to the one outlined by Glaser and Resnick (1972):

1. Define the final states of knowledge, skill, and attitude to be achieved.
2. Assess the trainees' initial states of skill, knowledge, and attitude.
3. Implement actions and arrange conditions which will transform the trainees' initial states into the final or desired states.

The remainder of this report describes goals and program activities associated with 1 and 3 above and provides data on both the initial (item 2 above) and final states of the trainees.

INSTRUMENTS

(Operational Definitions of the Final State)

EDU 521 defines the four categories of final states to be achieved. The assumption throughout the planning and implementation of the training model was that the "learning environment" mentioned in EDU 521 (guideline 3) was actually the communications environment of the school. The communications environment is created in two ways. It represents (1) the style of communication prevalent in the school and (2) the affective state which is the result of a particular style of communication. A 146 item instrument was designed to test changes in attitudes toward a variety of groups which see themselves as special in some way, to assess the amount of information gained about those groups and the processes of communication and group functioning, to assess participants' skills in communication, and to assess the degree to which the trainees felt more self-assured in a variety of interpersonal situations because of the training.

A copy of the instrument is attached as Appendix B. The subscales of the instrument are described below with the items which define the subscales. Scoring is reversed for those items marked with a minus sign. Reliabilities of the subscales and of the overall instrument will be given in a later section of the report.

(1) Attitude toward Socioeconomic Status (ASE)

Measuring attitudes toward the range of socioeconomic groups.
Items: 1, 16, 19, 23, 34, 62, 67

(2) Attitude toward Life Style (ALS)

Measuring attitudes toward gay people, single people, and those whose living arrangements or dress are outside the societal norms.
Items: 2, 4, 7, 10, 17, 41, 49, 61, 63, -71

(3) Attitude toward Interpersonal Relations (AIR)

Measuring attitudes having to do with how close, honest, and involved with each other people should be.
Items: -3, -5, 15, -26, 27, -35, 38, -39, 40, 48, -50, 56, 57

(4) Attitude toward Sexism (AFX)

Measuring attitudes about the limitations of women's roles.
Items: -6, 8, 14, 18, 29, 32, 37, 42, 45, 46, 47, 51, 54, 59, 66

(5) Attitude toward Race (ARA)

Measuring attitudes about the role limitations imposed because of the person's race.
Items: -9, 11, 12, 20, 22, 31, -33, 36, 44, 53, 55, 58

(6) Attitude toward Religion (ARL)

Measuring attitudes about the expression of religious preference or lack of religious belief.
Items: 13, -21, 25, 28, 30, 43, 52, 60, 63, 64, 65, 69, -70, -72

(7) Carkhuff Scale (CAR)

Multiple choice responses to 25 statements made by a friend or co-worker. The trainee is asked to give the response which best reflects a "level 3" Carkhuff response, one which summarizes the surface affect and content of the statement.
Items: 73 through 97

(5) Information about Communications Skills (ISK)

Questions about group process, decision-making, group observation, values clarification, and communication which produces good affect.

Items: The Carkhuff Scale, items 72 through 97, and items 98 through 104, 106 through 112, 114 through 116, 120 through 124

(9) Information about "Minority" Groups (IMI)

Questions about the history and culture of Blacks, Indians, and Women, the only groups which submitted questions.

Items: 105, 113, 117 through 119, 142 through 148

(10) The Attitude Scale (ATT)¹

A sum of the scale scores for ASE, ALS, AIR, ASX, ARA, ARL.

Items: 1 through 72

(11) The Self Scale (SEL)

Questions about the trainees' feelings of comfort in a variety of inter- and intra-personal situations.

Items: 127 through 147

(12) The Total Scale (TOTAL)

All 146 items which were scored for the other scales.

THE PROGRAM

(Actions and Conditions)

The one-week, sixty-hour program was held in a University of Minnesota building with one large and two smaller auditoriums, and ten conference rooms. Some presentations and exercises were done for the entire group of 107 teachers, counselors, and administrators, some for separate groups of roughly 40 to 60, and some for small groups of ten to twelve. Wherever possible, the small groups contained personnel from the same school building or district so that the learning would be more likely to transfer from the program to the school

¹Attitude Scale Items were drawn from a longer instrument devised by Wong, 1973.

districts. An hour-by-hour descriptions of the program is attached as Appendix C. The program staff consisted of the program leader, an evaluator, a technical consultant, 17 representatives of special groups who were presenters, and ten group leaders.

The program was designed so that the greatest amount of structure was given early in the program and participants were expected to take more and more responsibility for their learning as the week drew to a close (Bednar, Melnick, and Kaul, 1974). It was expected that, because of the nature of other human relations efforts, the participants would enter with a neutral to negative attitude and would expect the program to involve their sitting passively while being verbally abused by minority persons. The early activities of the week's program were designed to unfreeze these attitudes and to set positive expectations for the program. In fact, test items asking for attitudes toward the program showed that the negative and neutral feelings were present at the beginning of the training session and that they were replaced by positive feelings by the middle of the week. The prime techniques used to change those attitudes and expectations were: (1) verbal instructions and summary during the first day (Carroll, 1968); (2) early activities involving self-identification and sharing of affect and preliminary training for open communication; (3) immediate use of cognitive material by the participants in practice sessions; (4) scheduling of minority presentations so that the "soft" presentations, those which aroused affect but did not blame, preceded the hard presentations (Jones and Gerard, 1967); (5) having members of minority groups share in the presentation of material which had nothing to do with their group membership.

Still pictures, recordings, charts, filmstrips, and motion pictures were used to maintain audience interest and a module of twenty minutes in any one activity was used in presentations to groups larger than twelve (Glaser and

Resnick, 1972).

The climate of the training program was carefully constructed beginning with the first day of the program. The instructor in charge of the overall program made an introductory statement in which he alluded to the possible fears and negative attitudes which trainees might have. Then the pre-test was administered and a series of communication exercises was conducted. The exercises forced the participants to talk to each other according to a series of set rules and to identify the way in which the communications rules made them feel. The sharing and public documentation of affect had multiple effects. It showed the participants that they were active in the training process; it began skills training; it legitimized the expression of affect; and it drew the content for the session from the participants rather than imposing the content from outside the participant group.

There followed a presentation on group process, which introduced a cognitive component of the program. A number of process observation instruments (Hill Interaction Matrix, Bales Interaction Process Analysis, Flanders VICS, etc.) were described and then used in role-played situations. The roles were played by some of the participants before the rest of the group while those who were not role playing observed. The structure of this exercise led the participants to learn the value of process observation from their own experience rather than from being told it was valuable (Rhyne, 1973).

Because previous experience with the Carkhuff training program had shown the program to be involved, difficult, and possibly boring, the program leader prepared the participants for the program's difficulty but assured them that it was the only training technique in communications which had repeatedly demonstrated its effectiveness. Then, a short cognitive introduction to the program was given by a Black presenter and the large group broke up into smaller groups for the first extended period of time. The modified Carkhuff program was con-

tinued in small groups of ten to twelve for a total of six hours interspersed through the remainder of the week. The small groups were led by graduate students from the Department of Counseling and Student Personnel Psychology who had received an orientation to the total program and specific training as Carkhuff trainers. The first day of training closed with a reminder from the program leader that the program was what it purported to be, a program which actively involved the participants and in which they were treated with respect. The first day's summary also contained the point that the first presentations by minority group presenters would be given the next day and that participants would be given ample opportunity to interact with the minority group presenters. At the close of the first day, the program leader and the program trainers discussed questions which had arisen about the program as a whole and about the Carkhuff program. It was decided that time for answers to general questions and affect-sharing as well as Carkhuff practice should be allocated for Tuesday morning but that a twenty minute maximum should be placed on the answers to general questions.

The Carkhuff program was continued and practice in group observation and intervention using structured roles was given on Tuesday morning. The first presenters on minority concerns were an Indian woman, a professor at the University of Minnesota, who used films to arouse an affect-laden discussion, and a Jewish woman, a survivor of both Buchenwald and Auschwitz concentration camps, who used still pictures, reading and personal experiences to involve the group. Both presenters held two sessions during the day so that interaction between the group of about 55 and the presenter was possible. Both presenters told about materials available for the schools but made few demands for commitment to changing the forms of teaching in the schools. Neither presenter made judgments about the group. Informal feedback from the small (10-12) discussion groups which followed the presentations indicated that the participants

had felt empathy for the plight of the minority groups which had been described and that the participants were eager for the lists of materials which the presenters had left for the group.

On Wednesday a short presentation was given on the ways in which task groups (committee, faculty, etc.) make decisions and the participants moved to their small groups to practice group intervention skills and continue the Carkhuff program. Presentations on Sexism and Gay Liberation alternated for groups of roughly 55 during the afternoon and evening. These were expected to be the first judgmental presentations and the expectation was confirmed. By this time, however, the group process and Carkhuff communications training had progressed to the extent that the bulk of the participants were able to hear the negative feedback and to respond with empathy and with mild confrontation. The exchanges between presenters and participants were lively rather harsh but did indicate some strain.

A series of discussions and exercises on values clarification and the completion of the Carkhuff program on Thursday morning reminded the participants of their own responsibility for learning and probably served as a release of the tensions accumulated on Wednesday. The presentations by Blacks and Chicanos on Thursday were expected to be the most judgmentally confrontive of the sessions but turned out to be fairly soft. The Black presentation involved three parts: an emotional appeal tied to records and a slide show, an exposition on black cultural origins, and a discussion and videotaped presentation on the image of blacks projected by the media. In some ways it was too abstract for the participants. The Chicano presenters used the same format as had the Indian presenters, the showing of two films and sharing of personal experiences followed by discussion. The Chicano presenters gave specific information about typical teacher reactions to Chicano students and the ways in which conflicts between Chicano and Anglo culture were acted out

in the classroom. The participants' reaction to the Chicano presentation was one of gratitude for specific information but bewilderment because the Chicano presenters had not been more militant. The same reaction was shared with the Black presenters. Both sets of presenters shared their aims with the audience and talked about their beliefs concerning slow change in society and the participants seemed satisfied.

On Friday morning the participants chose which two of three presentations they would attend. Each presenter gave two sessions. One woman spoke about the professional person's commune in which she lived; another woman, a lawyer from the State Attorney General's Office, spoke about legislation concerning children's rights; and a male ex-convict showed a film on the criminal justice system and discussed his post-confinement life. The lawyer's presentation was a recitation of legal cases and was thought by the participants to be abstract and unsatisfactory. The other two presentations involved the audience and were seen as interesting and helpful. The morning ended with the participants in their small groups discussing the series of presentations over the course of the week. Group leaders (the same Carkhuff trainers) were asked to have participants make public commitments concerning the effect of the presentations on the participant's breadth of understanding and commitment to eradicating prejudice in themselves and in others. The public commitment was voluntary, and honest rather than extreme commitment was stressed.

On Friday afternoon the commitments were tested in the small groups with a series of role-played incidents such as the lone minority group member at a party, racial slurs in the faculty room, or sexism or racism in curriculum material. Participants practiced and discussed the actions they would take and the comfort or discomfort they felt in taking action. Group support for action and empathy for discomfort were the aims of the group leaders. An informal discussion which began the "decompression and transfer" process back

to the schools was continued through the afternoon and evening. Group leaders aided participants to resolve some of their ambivalent feelings about the need for change and the individual's power to effect change and pointed out some minimal steps toward a more humane school environment and greater personal comfort. The discussions became less structured as the program closed and the participants departed.

CHANGES IN THE PARTICIPANTS (Initial Assessment and Final States Achieved)

The paper and pencil instrument was administered as a pre-test on Monday morning and as a post-test on Friday afternoon of the same week.

The means and standard deviations of the pre- and post-tests and the reliabilities of the scales (including the total instrument) measured by Cronbach Coefficient Alphas are given in Table 1.

The reliability of the total score was .899 at the pre-test. The reliabilities for the subscales at the post-test ranged from a low of .245 to a high of .907. In order to test the hypothesis that the population mean change scores were simultaneously equal to zero, a Hotelling's T^2 was computed. The Total Score and Total Attitude scales were excluded from this analysis because they were linear combinations of other scales. The mean for the group was substituted for one subject who was missing one subscale score. When T^2 was transformed to an F distribution with 10 and 97 degrees of freedom, an F of 54.70 with a probability less than .001 was obtained. This value (and others identified as significant in this report) is significant at the .05 level and it was concluded that the group had changed. To determine on which variables changes had occurred, univariate two-tailed t statistics were computed (See Table 1).

TABLE I

Human Relations Training for Teachers,
Counselors, and Administrators, N=107

Variable	Pre-test		Post-test		t Value	Degrees of Freedom	2 tailed t test Probability
	Mean and Standard Deviation	Reliability Coefficient	Mean and Standard Deviation	Reliability Coefficient			
ASE	23.89 3.04	.205	24.67 3.31	.245	2.58	106	.011
ALS	36.02 5.98	.794	39.61 6.75	.825	6.85	106	.000
AIR	48.50 5.85	.595	49.14 6.01	.621	1.25	106	.212
ASX	57.66 6.68	.703	60.97 7.26	.782	6.07	106	.000
ARA	43.43 5.13	.533	44.50 5.81	.608	2.36	106	.020
ARL	54.29 7.14	.767	57.31 6.79	.760	5.79	106	.000
CARKHUFF SCALE	6.62 4.06	.769	12.41 3.33	.591	12.25	106	.000
TOTAL ATTITUDE	263.80 22.92	.866	276.21 27.24	.907	6.53	106	.000
IMI	5.70 1.85	.330	8.18 1.53	.399	13.74	106	.000
ISK	19.50 5.79	.774	29.53 4.45	.608	16.25	106	.000
SEL	36.41 4.16	.382	40.01 5.79	.734	6.62	105	.000
TOTAL SCORE	325.32 26.76	.871	353.90 30.36	.899	12.81	106	.000

The participants' attitudes changed significantly toward greater acceptance of differences in socioeconomic status (ASE) and life style (ALS), expression of a greater variety of women's roles (ASX), expanded roles for minority groups (ARA), and toward a greater acceptance of religious or non-religious preference (ARL). The change in attitude toward greater openness in interpersonal relations (AIR) although positive, was not significant. The total attitude score showed a significant change toward greater acceptance of a variety of special groups. The participants significantly increased their knowledge about group process and good communication and about selected special groups (ISK and IMI). The trainees increased their skills in communication to a significant degree (CAR). They felt significantly more knowledgeable and more comfortable in a variety of situations calling for them to recognize and act upon their recognition of difficult inter- and intra-personal situations and situations in which prejudicial judgments were being made (SEL).

The changes induced by the program were significant (Hotellings T^2) and the program was successful when judged by both the informal feedback from the participants and the tested changes shown to have taken place in the participants.

A program and instrument similar to this one has been presented to a group of 17 (Shaffer, 1974). The reliabilities for the total instrument (pre-test = .943, post-test = .942) and for the subscales were similar to those reported here for the group of 107. Significant changes in the subscales and the total scale were also found for the group of 17. Differences in the subscale results for the two groups were: AIR significantly changed for the group of 17 ($P = .019$), but ALS ($P = .079$) and ARL ($P = .153$) did not. Although the modules for the training were similar for the smaller group, the group was tested at the beginning and end of sessions that ran from August 27, 1973 to October 10, 1973, a period of seven weeks. The results of the second program add weight to the

exploratory research reported here.

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APPENDIX A

TABLE I: Studies Involving Carkhuff Training or Some Form of Experimental Treatment
(Deliberate Manipulation of Independent Variables)

Author(s)	Trainee Group: Number & Type of Subjects	Training Variable(s): Independent Variable(s) Manipulated by Treatment	Trainee Outcome (Dependent) Variable(s)	Student or Other Addi- tional Impact Group Outcome Variable(s)
Berenson (1971)	48 undergraduate teacher trainees, 12 in experi- mental group	25 hours training in empathic understanding (Carkhuff model)	Experimental Group: (1) more competent teachers (supervisor rating) (2) more capable at solving paper and pencil problems in planning, managing, and teacher-pupil relations (3) in classroom gave (Flanders interaction analysis): (a) more praise and encouragement (b) less criticism (c) less emphasis to subject-matter content	Students of experimental group in class: (1) volunteered more information (2) interacted more with peers (3) were more involved in classroom work
Carkhuff and Banks (1970)	14 white teachers 10 black parents	20 hours training on com- munication skills (Carkhuff model): (1) empathic understanding (2) respect (3) concreteness/ specificity (4) genuineness (5) confrontation	Comparison of pre- vs post-measure showed significant increase in communication skills (1) with other adults (2) with other races (3) with other genera- tions	

30 pre-service student teachers; 10 in Experimental Group I, 10 in Experimental Group II, and 10 in Control Group	Accurate empathy; Expt. Gp. I saw video taped examples of empathic responses and received positive verbal reinforcement Expt. Gp. II read written examples of empathic responses and programmed text feedback Control Gp - written examples of empathic responses, no feedback	(1) Trained raters judged that Expt. Gp. I gave most empathic responses in communicating with class; Expt. Gp. II next best and significantly more empathic than Control Gp. (2) Pupil and student-teaching supervisor ratings of empathy and teacher-pupil relationship equally high for I and II, both significantly higher than for control group
Elenwski (1972) 14 white and 6 black post-masters graduate students	Racial confrontation group (author's design)	Significant positive changes pre- vs post-measures on: (1) self-assessed self-disclosure (2) self-assessed interpersonal orientation (FIRO-B) (3) attitude items re: stereotypic perceptions of both black and white racists and liberals
Fauth (1972) 117 public school teachers 26 non-professional school personnel	Human Relations Training Lab (author's design)	(1) pre- vs post-measures showed significant positive changes in: (a) attitudes of racial prejudice (b) acceptance of self and of others (c) self-ratings of own classroom teaching as non-authoritarian and accepting student ideas (2) no change observed in actual classroom teaching behavior

Hefele (1971)	16 graduate student teacher trainees for teaching deaf children	empathic understanding (Carkhuff model)	Experimental group receiving training on accurate empathy: (1) picked more competent teachers to apprentice themselves to (2) began actual teaching practice as more effective teachers	99 deaf students of trainees performed better on both reading and general achievement tests
Norton (1973)	elementary pre-science teacher trainees	30 hours training in empathic understanding and facilitation of communication (Carkhuff model)	pre- vs post-measures showed significant positive changes in: (1) overall skills in facilitation (2) empathic understanding (3) discrimination of facilitative vs non-facilitative communication	
Shaddock (1972)	87 secondary education student teachers; 29 in Expt Gp. I 30 in Expt Gp. II 28 no treatment control group	Overall training variable: communication skills Expt. Gp. I = Carkhuff model Expt. Gp. II = Sociodrama (Northern Systems Company) Each Expt. Gp. received 8 hours training	(1) Expt. Gp. I and II equally superior to Control Group on (a) gross rating of facilitative interpersonal functioning (b) pupil rating of teacher-pupil relationship (2) Significant positive relation between better teacher functioning and pupil rating of relationship	

APPENDIX A

TABLE II: Studies Involving No Explicit Training or Deliberate Treatment (Naturally-Occurring Differences on Independent Variable(s) and/or Correlational Approach)

Author(s)	Subject Manifesting IV Differences ("Teachers" Group)	Independent Measure of Characteristics of "Teacher" Group	Dependent Variable - Outcome Measure on Student or Other Impact Group Outcome Variables
Aspy (1969)	Public school teachers	Empathy, respect, genuineness (Carkhuff model)	Third grade students of higher scoring teachers performed better on 4 of 5 achievement tests (paragraph meaning, language, word meaning, and word study skills, but not spelling)
Aspy & Hadlock (1967)	Public school teachers	Empathy, respect, genuineness (Carkhuff model)	(1) students of low scoring teachers were more truant (2) students of high scoring teachers gained equivalent of 20-4 academic months in one school year, whereas students of low-scoring teachers gained only 6 academic months in one school year
Pierce & Schauble (1970)	12 professionally trained counselor supervisors; 15 graduate students in-training as counselors assigned to a supervisor	Supervisors rated on empathy, regard, genuineness, and concreteness (Carkhuff model)	Students supervised by higher scoring professionals manifested higher levels of interpersonal skills at end of period of supervision
Stoffer (1970)	35 female volunteer tutors	Accurate empathy and non-possessive warmth (Carkhuff model)	35 elementary school students having academic difficulty and behavior problems in school. The students having a high scoring tutor manifested larger gains in academic achievement

APPENDIX B

MINNESOTA SCHOOL PERSONNEL INVENTORY: REVISION II

JUNE, 1973

The purpose of the Minnesota School Personnel Inventory is to attempt to assess the ideas and feelings of school personnel in the state of Minnesota with regards to various aspects of their jobs and the people with whom they work. Scores are not looked at individually; therefore, we hope that you will answer each question in the way that you honestly feel.

DIRECTIONS: Read the first statement in the booklet and decide how you feel about it. If you agree strongly with the statement, blacken in the circle on your answer sheet that would indicate agree strongly as below:

1	2	3	4	5
<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Agree Strongly	Agree Somewhat	No Firm Opinion	Disagree Somewhat	Disagree Strongly

The above key will apply to all of the statements: the space under the numeral "1" will always mean "Strongly Agree"; the space under the numeral "2" will always correspond with "Agree Somewhat". All of the meanings of the numbers will remain the same throughout the inventory. Therefore, if you read the second statement and decide that you disagree somewhat, although not strongly, blacken in the space under the numeral "4" as below:

1	2	3	4	5
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>
Agree Strongly	Agree Somewhat	No Firm Opinion	Disagree Somewhat	Disagree Strongly

Go through the entire inventory in the same manner responding to each statement individually.

There are 72 statements. If you answer quickly, it should not take much time, but remember to give your own opinion and to respond to every statement.

1	2	3	4	5
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Agree Strongly	Agree Somewhat	No Firm Opinion	Disagree Somewhat	Disagree Strongly

- | | |
|--|--|
| <p>1. Parents of poor families should be taught the values of cleanliness and neatness.</p> <p>2. It would be difficult to work for a homosexual principal.</p> <p>3. It is easy to deal with fellow teachers and keep relationships congenial.</p> <p>4. Married people make the best principals.</p> <p>5. I look forward happily to parents' open house days at school.</p> <p>6. Boys need to take home economics courses as much as girls.</p> <p>7. Known homosexuals should not be allowed to teach in schools.</p> <p>8. More men should be hired as secretaries in the schools.</p> <p>9. A principal from a racial minority group would find it hard to work with a predominantly white teaching staff in a school.</p> <p>10. Good administrators are relatively conservative in their views, dress and general life style.</p> <p>11. It is somewhat easier to deal with parents of my own race.</p> <p>12. A non-white administrator would have difficulty getting enough respect from teachers and students.</p> <p>13. Some religions are better than others at teaching their adherents about how to be good parents.</p> <p>14. It is easier to work with teachers who are of the same sex.</p> | <p>15. Administrators have too much power over the classroom teacher.</p> <p>16. Middle and upper class parents have a strong tendency to meddle in school affairs.</p> <p>17. People with homosexual tendencies do not provide proper models for growing children.</p> <p>18. I would rather talk with the father than the mother of my students.</p> <p>19. I usually do not mix with school staff personnel such as office clerks, teacher aides, and custodians, on a social level.</p> <p>20. It is easier to teach classes that are homogeneous with regards to race.</p> <p>21. It is best to have many different religions represented on the teaching staff.</p> <p>22. Teachers of different races are less apt to socialize after school hours.</p> <p>23. I would rather visit the parents of a child of the lower socio-economic group.</p> <p>24. I always enjoyed studying and learning when I was a student.</p> <p>25. People from certain religions make better teachers than people from other religions.</p> <p>26. As a teacher, I should try to find out as much as I can about each student, his/her personal life, family, type of friends, potential personal problem areas, etc.</p> |
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**Agree
Strongly**

Agree
Somewhat

**No
Firm
Opinion**

**Disagree
Somewhat**

Disagree
Strongly

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| 27. It makes the teaching role more difficult when a teacher becomes a personal confidant or friend of a student. | 41. Overt displays of affections, like hand-holding between students of the same sex is intolerable in school. |
| 28. Outside of school, teachers tend to socialize with people of their own religion. | 42. A custodial job is too unfeminine for women. |
| 29. Many women are too emotional to make good principals. | 43. People from certain religions make better administrators than do non-religious people. |
| 30. It is easier to teach students from some particular religious groups. | 44. Parents of certain races are harder to deal with. |
| 31. Enforced integration of the schools is detrimental to the white student majority. | 45. The authority represented by a male figure makes it easier for a man to assume the responsibility of principalship than it is for a woman. |
| 32. More changes result in a child's behavior when the school deals with the father than with the mother. | 46. There is less reason for girls to take advanced mathematics courses than for boys. |
| 33. It is good for students to get exposure to teachers of many races. | 47. In general, females are more understanding and patient teacher aides than are males. |
| 34. Most poor families produce children that do as well as students from families that are adequately financed. | 48. I sometimes have difficulty communicating with the parents of my students. |
| 35. I can socialize easily with administrators in my school. | 49. Homosexual students should be given appropriate counseling to get them back to normal ways of operating. |
| 36. It is sometimes difficult to deal with a black custodian. | 50. I have congenial relationships with most of my students. |
| 37. Men teachers can handle classroom discipline problems better. | 51. In general, men take teaching more seriously as a career than women do. |
| 38. It is sometimes difficult to get along with other teachers. | 52. Some religious groups do not teach their members the value of a formal education. |
| 39. Communications between parents and teachers should be increased enormously. | |
| 40. It is difficult to get to know principals on any other than an authority basis. | |

1	2	3	4	5
○	○	○	○	○
Agree Strongly	Agree Somewhat	No Firm Opinion	Disagree Somewhat	Disagree Strongly

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| <p>53. Students should not be given special consideration because of their race and the possible social deprivation associated with it.</p> <p>54. Girls are generally smarter than boys in academic subjects requiring verbal skills.</p> <p>55. Some races have better child rearing practices than others.</p> <p>56. It is necessary to keep the custodian "battered up."</p> <p>57. It is difficult to get a teacher-aide to do what you want him/her to do.</p> <p>58. It would be difficult to have a principal of some minority racial group that was not very prevalent in the cultural makeup of the community.</p> <p>59. Mothers seem to care more about their children's welfare than do fathers.</p> <p>60. Religious people generally make much better parents than people who do not participate in a formal religion.</p> <p>61. Teachers should attempt to present to their students a moderate life style for emulation.</p> <p>62. Students from poor families are usually more difficult to teach.</p> <p>63. The religion of the parents is an important factor in the way a child behaves in the classroom.</p> | <p>64. It seems that many custodians come from a particular religious grouping.</p> <p>65. Religion really makes no difference whatsoever in working with people such as custodians, office clerks, teacher aides, etc.</p> <p>66. Male principals work better than female principals with predominantly female teaching staffs.</p> <p>67. Parents of lower socioeconomic classes seem to care less about their children's welfare.</p> <p>68. It would be unwise to allow a homosexual to work in a school setting as a teacher aide.</p> <p>69. It is important for any administrator to be a God-fearing person.</p> <p>70. Religion is of absolutely no importance in whether or not a person makes a good school administrator.</p> <p>71. It is important that the teaching faculty of a school represent many life styles.</p> <p>72. All religions probably produce good teachers in equal percentages.</p> |
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APPENDIX B (cont.)

Introduction and Instructions

The following excerpts involve a number of stimulus statements and in turn a number of responses to each statement. There are 25 stimulus statements by individuals with problems, and in response to each statement there are four possible responses. These individuals with problems are not people in a formal counseling relationship. They are simply people who sought the help of another person in a time of need.

Your task is to pick the best response for each of the 16 stimulus statements. You may simply circle the letter of the response you consider best for each of the 16 stimulus statements.

73. I don't know if I am right or wrong, feeling the way I do. But I find myself withdrawing from people. I don't seem to socialize and play their stupid little games any more. I get upset and come home depressed and have headaches. It all seems so superficial. There was a time when I used to get along with everybody. Everybody said, "Isn't she wonderful? She gets along with everybody. Everybody likes her." I used to think that was something to be really proud of, but that was who I was at that time. I had no depth. I was what the crowd wanted me to be - the particular group I was with.
1. You know you have changed a lot. There are a lot of things you want to do but no longer can.
 2. You are damned sure who you can't be any longer but you are not sure who you are. Still hesitant as to who you are yet.
 3. Who are these people that make you so angry? Why don't you tell them where to get off! They can't control your existence. You have to be your own person.
 4. So you have a social problem involving interpersonal difficulties with others.
74. I love my children and my husband and I like doing most household things. They get boring at times but on the whole I think it can be a very rewarding thing at times. I don't miss working, going to the office every day. Most women complain of being just a housewife and just a mother. But, then, again, I wonder if there is more for me. Others say there has to be. I really don't know.
1. Hmm. Who are these other people?
 2. So you find yourself raising a lot of questions about yourself - educationally, vocationally.
 3. Why are you dominated by what others see for you? If you are comfortable and enjoy being a housewife, then continue in this job. The role of mother, homemaker can be a full-time, self-satisfying job.
 4. While others raise these questions, these questions are real for you. You don't know if there is more out there for you. You don't know if you can find more fulfillment than you have.
75. Sometimes I question my adequacy of raising three boys, especially the baby, I call him the baby - well, he is the last. I can't have any more. So I know I kept him a baby longer than the others. He won't let anyone else do things for him. If someone else opens the door, he says he wants Mommy to do it. If he closes the door, I have to open it. I encourage this. I do it. I don't know if this is right or wrong. He insists on sleeping with me every night and I allow it. And he says when he grows up he won't do it any more. Right now he is my baby and I don't discourage this much. I don't know if this comes out of my needs or if I'm making too much out of the situation or if this will handicap him when he goes to school - breaking away from Mamma. Is it going to be a traumatic experience for him? Is it something I'm creating for him? I do worry more about my children than I think most mothers do.
1. So you find yourself raising a lot of questions as to if what you are doing is right for your child.
 2. Is it perhaps possible for you to have the child become involved in a situation such as some experiences in a public park where the child could play and perhaps at a distance you could supervise - where the child can gain some independence?

3. Could you tell me - have you talked to your husband about this?
 4. While you are raising a lot of questions for yourself about yourself in relation to your youngest child, you are raising some more basic questions about yourself in relation to you. In lots of ways you're not certain where you are going - not sure who you are.
76. It's not an easy thing to talk about. I guess the heart of the problem is sort of a sexual problem. I never thought I would have this sort of problem. But I find myself not getting fulfillment I used to. It's not as enjoyable - for my husband either, although we don't discuss it. I used to enjoy and look forward to making love. I used to have an orgasm but I don't anymore. I can't remember the last time I was satisfied. I find myself being attracted to other men and wondering what it would be like to go to bed with them. I don't know what this means. Is this symptomatic of our whole relationship as a marriage? Is something wrong with me or us?
1. Perhaps you feel your marriage and role of mother is holding you back and preventing you from being something else you want to be. Your resentment here against your husband is manifested in your frigidity. Perhaps it is your way of paying him back for keeping you down in this role, for confining you, for restricting you.
 2. What about your relationship with your husband, his role as father and companion?
 3. You don't quite know what to make of all this but you know something is dreadfully wrong and you are determined to find out for yourself, for your marriage.
 4. What's happened between you and your husband has raised a lot of questions about you, about him, about your marriage.
77. Gee, those people! Who do they think they are? I just can't stand interacting with them anymore. Just a bunch of phonies. They leave me so frustrated. They make me so anxious. I get angry at myself. I don't even want to be bothered with them anymore. I just wish I could be honest with them and tell them all to go to hell! But I guess I just can't do it.
1. They really make you angry. You wish you could handle them more effectively than you do.
 2. Damn, they make you furious! But it's just not them. It's with yourself, too, because you don't act on how you feel.
 3. Why do you feel these people are phony? What do they say to you?
 4. Maybe society itself is at fault here - making you feel inadequate, giving you this negative view of yourself, leading you to be unable to successfully interact with others.
78. They wave that degree up like it's a pot of gold at the end of the rainbow. I used to think that, too, until I tried it. I'm happy being a housewife; I don't care to get a degree. But the people I associate with, the first thing they ask is, "Where did you get your degree?" I answer, "I don't have a degree." Christ, they look at you like you are some sort of a freak, some backwoodsman your husband picked up along the way. They actually believe that people with degrees are better. In fact, I think they are worse. I've found a lot of people without degrees that are a hell of a lot smarter than these people. They think that just because they have degrees they are something special. These poor kids that think they have to go to college or they are ruined. It seems that we are trying to perpetrate a fraud on these kids. If no degree, they think they will end up digging ditches the rest of their lives. They are looked down upon. That makes me sick.

1. You really resent having to meet the goals other people set for you.
 2. What do you mean by "it makes me sick"?
 3. Do you honestly feel a degree makes a person worse or better? And not having a degree makes you better? Do you realize society perpetrates many frauds and sets many prerequisites such as a degree. You must realize how doors are closed unless you have a degree, while the ditches are certainly open.
 4. A lot of these expectations make you furious. Yet, they do tap in on something in yourself you are not sure of - something about yourself in relation to these other people.
75. I get so frustrated and furious with my daughter. I just don't know what to do with her. She is bright and sensitive, but damn, she has some characteristics that make me so on edge. I can't handle it sometimes. She just - I feel myself getting more and more angry! She won't do what you tell her to. She tests limits like mad. I scream and yell and lose control and think there is something wrong with me - I'm not an understanding mother or something. Damn! What potential! What she could do with what she has. There are times she doesn't use what she's got. She gets by too cheaply! I just don't know what to do with her. Then she can be so nice and then, boy, she can be as ornery as she can be. And then I scream and yell and I'm about ready to slam her across the room. I don't like to feel this way. I don't know what to do with it.
1. So you find yourself screaming and yelling at your daughter more frequently during the past three months.
 2. Why don't you try giving your daughter some very precise limitations. Tell her what you expect from her and what you don't expect from her. No excuses.
 3. While she frustrates the hell out of you, what you are really asking is, "How can I help her? How can I help myself, particularly in relation to this kid?"
 4. While she makes you very angry, you really care what happens to her.
80. He is ridiculous! Everything has to be done when he wants to do it, the way he wants it done. It's as if nobody else exists. It's everything he wants to do. There is a range of things I have to do - not just be a housewife and take care of the kids. Oh no, I have to do his typing for him, errands for him. If I don't do it right away, I'm stupid - I'm not a good wife or something stupid like that. I have an identity of my own, and I'm not going to have it wrapped up in him. It makes me - it infuriates me! I want to punch him right in the mouth. What am I going to do? Who does he think he is anyway?
1. It really angers you when you realize in how many ways he has taken advantage of you.
 2. Tell me, what is your concept of a good marriage?
 3. Your husband makes you feel inferior in your own eyes. You feel incompetent. In many ways you make him sound like a very cruel and destructive man.
 4. It makes you furious when you think of the one-sidedness of this relationship. He imposes upon you everywhere, particularly in your own struggle for your own identity. And you don't know where this relationship is going.

81. I finally found somebody I can really get along with. There is no pretentiousness about them at all. They are real and they understand me. I can be myself with them. I don't have to worry about what I say and that they might take me wrong, because I do sometimes say things that don't come out the way I want them to. I don't have to worry that they are going to criticize me. They are just marvelous people! I just can't wait to be with them! For once I actually enjoy going out and interacting. I don't think I could ever find people like this again. I can really be myself. It's such a wonderful feeling not to have people criticizing you for everything you say that doesn't agree with them. They are warm and understanding, and I just love them! It's just marvelous!

1. Sounds like you found someone who really matters to you.
2. Why do these kind of people accept you?
3. That's a real good feeling to have someone to trust and share with.
"Finally, I can be myself."
4. Now that you have found these people who enjoy you and whom you enjoy, spend your time with these people. Forget about the other types who make you anxious. Spend your time with the people who can understand and be warm with you.

82. I'm really excited! We are going to California. I'm going to have a second lease on life. I found a marvelous job! It's great! It's so great I can't believe it's true - it's so great! I have a secretarial job. I can be a mother and can have a part-time job which I think I will enjoy very much. I can be home when the kids get home from school. It's too good to be true. It's so exciting. New horizons are unfolding. I just can't wait to get started. It's great!

1. Don't you think you are biting off a little bit more than you can chew? Don't you think that working and taking care of the children will be a little bit too much? How does your husband feel about this?
2. Hey, that's a mighty good feeling. You are on your way now. Even though there are some things you don't know along the way, it's just exciting to be gone.

83.. I'm so pleased with the kids. They are doing just marvelously. They have done so well in school and at home; they get along together. It's amazing. I never thought they would. They seem a little older. They play together better and they enjoy each other, and I enjoy them. Life has become so much easier. It's really a joy to raise three boys. I didn't think it would be. I'm just so pleased and hopeful for the future. For them and for us. It's just great! I can't believe it. It's marvelous!

1. It's a good feeling to have your kids settled once again.
2. Is it possible your kids were happy before, but you never noticed it before? You mentioned your boys. How about your husband? Is he happy?
3. Hey, that's great! Whatever the problem, and you know there will be problems, it's great to have experienced the positive side of it.

84. I'm really excited the way things are going at home with my husband. It's just amazing! We get along great together now. Sexually, I didn't know we could be that happy. I didn't know anyone could be that happy. It's just marvelous! I'm just so pleased, I don't know what else to say.

1. It's a wonderful feeling when things are going well maritally. It's really exciting to be alive again, to feel your body again, to be in love again.
2. Is your husband aware of these changes?
3. Now don't go overboard on this right now. There will be problems that lie ahead and during these periods that you have these problems I want you to remember well the bliss you experienced in this moment in time.

65. I'm so thrilled to have found a friend like you. I didn't know any existed. You seem to understand me so well. It's just great! I feel like I'm coming alive again. I have not felt like this in so long.

1. Gratitude is a natural emotion.
2. This is quite nice but remember, unless extreme caution is exercised, you may find yourself moving in the other direction.
3. That's a good feeling.
4. Hey, I'm as thrilled to hear you talk this way as you are! I'm pleased that I have been helpful. I do think we still have some work to do yet, though.

66. No response. (Moving about in chair.)

1. You can't really say all that you feel at this moment.
2. A penny for your thoughts.
3. Are you nervous? Maybe you haven't made the progress here we hoped for.
4. You just don't know what to say at this moment.

67. Gee, I'm so disappointed. I thought we could get along together and you could help me. We don't seem to be getting anywhere. You don't understand me. You don't know I'm here. I don't even think you care for me. You don't hear me when I talk. You seem to be somewhere else. Your responses are independent of anything I have to say. I don't know where to turn. I'm just so - doggone it - I don't know what I'm going to do, but I know you can't help me. There just is no hope.

1. I have no reason to try and not help you. I have every reason to want to help you.
2. Only when we establish mutual understanding and trust and only then can we proceed to work on your problem effectively.
3. It's disappointing and disillusioning to think you have made so little progress.
4. I feel badly that you feel that way. I do want to help. I'm wondering, "Is it me? Is it you, both of us?" Can we work something out?

88. Who do you think you are? You call yourself a friend. Damn, here I am spilling my guts out and all you do is look at the clock. You don't hear what I say. Your responses are not attuned to what I'm saying.

You are supposed to be helping me. You are so wrapped up in your world you don't hear a thing I'm saying. You don't give me the time.

I - uh - it makes me so goddamn mad!

You are suggesting I'm wrapped up in myself. Do you think that perhaps, in fact, this is your problem?

I'm only trying to listen to you. Really, I think we are making a whole lot of progress here.

89. I feel so bad--I have no friends. Nobody likes me. All the other kids lunch together and play together. They always leave me out--as if they don't even care about me. Sometimes when I'm alone and all the other kids are together, I feel like crying. Why doesn't anyone like me? I try to be nice, but nothing seems to work. I guess there is nothing I can do.
1. Maybe you just have to accept things as they are.
 2. What you should do is this. Pick out someone who might be a friend. Go up to him and eat lunch with him. And then ask him to play with you. Don't cry, don't give up.
 3. You have tried making friends but nothing works. And now you feel so alone.
 4. No matter what you do, nothing works. You even expect that it will be the same here with me.
90. It makes me so mad! Everybody is always telling me what to do and what not to do. When I'm at home, my parents tell me what is best for me. At school, it's the teacher. Even my friends bother me. Everybody pushes me around. Sometimes I feel like punching them all in the nose! They had just better leave me alone and let me do things the way I want to.
1. You get so angry when people don't let you do things the way you want to. You just aren't going to let them push you around any more. And I'd better watch my step too!
 2. Everybody pushes you around so much you feel like letting them have it.
 3. Don't get so mad. I think there is a time to take orders and a time to give orders. This is what I think you should learn.
 4. Everybody gets pushed around sometime during their life.
1. I'm so excited and everything is going so great! I ran for president of my class and I won; I guess the other kids really like me. And today my teacher said I was one of the best students she had ever had; she makes me feel all warm inside. And next week, during spring vacation, I'm going to have a great time with my family. I'm so happy. It's unbelievable. Some people make me feel so good.
1. Did you say everything is going great? What do you mean--people make you feel so good? Make sure you work hard so it might stay this way.
 2. You are getting along so well with everybody you can't believe it.
 3. You feel so good inside when there are people you can be close to--you know there is something good in you and in them. I can feel it now with you.
 4. This probably won't last long.
2. I just don't know what to do. I try very hard in school, but nothing seems to sink in. I guess I'm not very smart. Nobody seems to care that I try. What really hurts is when I see my parents bragging to others about how smart my brother is; they never even mention me--they even change the subject when I'm mentioned. Oh, I wish I could do better, but I can't! The smart kids are really lucky--everybody likes them because they are smart. Sometimes I even get mad at myself because I can't do any better.
1. You have tried so hard, nothing seems to work, and nobody seems to care.
 2. You feel so sad because your efforts haven't paid off and because people close to you are ashamed of you. And now you think there is something ugly about you, and I might come to feel that way too.
 3. Have you done anything to make your parents proud of you? I'm all for letting people suffer when they deserve it.
 4. You probably need to work a little harder. Give your parents a reason to think you aren't dumb.

3. You are pretty displeased with what has been going on here.
4. All right, you are furious, but I wonder if it's all mine or is there something else eating you.

93. I get so angry in school! Everyone tells you what you have to learn, and they don't even care about what you are interested in. You are supposed to like whatever they want to teach you. And some of the stupid things they make you do just to get a good grade! I learn more than some kids who get all A's. For me school is a waste of time. The people there make me so mad that sometimes I want to tell them that I just don't care about all their stupid subjects. But I can't, because I'd get into trouble and that would make me even more angry. I could scream and blow the school up every time I see it.

1. There are good and bad things about school. Make sure you know which is which. Try doing what your teachers want and maybe you'll get more chances to do what you want.
2. Some people get into trouble more than others.
3. You are mad! You're caught between expressing what you feel and being bored in school.
4. It's like shouting in an empty room. No one can hear you.

94. Every day I get up at the crack of dawn and people wonder why. I do because I have a longing to learn about myself and the things around me. It's so exciting! Each moment I see or learn something new--caterpillars become butterflies, the sun is actually bigger than the earth, or my body is made of many tiny cells. I feel like I'm bubbling over with excitement. I want to learn and discover things all day long!

1. You are full of excitement and you want to learn everything there is to learn.
2. What about other things in your life? Are they as exciting? Are you also this excited when you are in school?
3. Is that so? Are you on vacation now? What about the times when you didn't feel this way?
4. Hey, you make me feel good inside! You are full of life and you want to see and feel it everywhere you go.

95. Whenever we divide up to choose sides to play, I'm always the last one picked. I'm so awkward, and I don't seem to play the way the others want me to. No one ever wants me on their side. It really makes me feel bad to be the last one left. When everybody is playing, I just lean against the nearest wall--sometimes I could cry; when I do I simply feel worse than ever--and all the other kids laugh at me then. I hate my body; why couldn't I have gotten a different one?

1. Are there times when you aren't the last one chosen? If so, what are these times like? You probably try a little harder then, don't you?
2. You hate how you look and everybody else does too. At times you feel so hopeless you could cry--you see nothing to do.
3. There are other kids who feel just as you do.
4. You are left out of all the fun and it's because of a body you wished you didn't have. If you were only just not you.

95. People get me so mad! Sometimes I feel like really letting them have it. That would at least make them stop making fun of the way I look. Just because I'm bigger than most kids my age, they call me names. The other kids call me "lardy" or "fatso." Sometimes my teacher says I'm a big bully. Even my dad and mom don't like the way I look; they kid me by saying "You'll grow out of it, we hope." Well, they just better watch out because I'll show them I can really be a bully if I want to. I'm not going to let them make fun of me and get away with it.
1. Have you picked on kids smaller than you? Maybe you deserve being called names.
 2. Don't show them, don't be a bully. That will simply make more trouble. You are bigger, so try being nice so you don't scare the other kids.
 3. They had better watch out, because you are big enough to let them have it, and you will if they push you too far.
 4. You are big and strong, no one recognizes this, and even people close to you poke fun at you. You won't let them, or me either, make fun of you. Right?
97. I could just run and run and run. I feel so strong! In gym today, I beat everybody on the physical fitness test. At home I get my work done faster than anybody else. I'm so full of energy and I have so many ways to use it. I'm so happy and so strong I could work and play and never stop.
1. Keep working, eat well, sleep well, and listen to what your parents tell you.
 2. It's not nice to brag so much.
 3. Using all of your energy all day long makes you happy and strong.
 4. At the same time you feel peaceful and excited inside; when you want energy, it is there to use. You can face everything knowing you will be even stronger and more alive tomorrow.
98. When groups attempt to reach a decision which will lead to action outside the group, the recommended decision-making process is:
1. Polling
 2. Majority-minority vote
 3. Consensus testing
 4. Following the leader's agenda
99. Which of the following group member behaviors is a task function?
1. Harmonizing
 2. Gatekeeping
 3. Initiating
 4. Standard setting
100. Using the Hill Interaction Matrix, if a group member shouted, "This group stinks!" he would be in
1. Quadrant 1, Assertive
 2. Quadrant 2, Group
 3. Quadrant 3, Personal
 4. Quadrant 4, Confrontive

101. Supportive group climates (as opposed to defensive group climates) are characterized by statements which are labeled:

1. Neutrality
2. Description
3. Control
4. Strategy

102. Which of the following types of statements could be classified as "therapeutic work" on the Hill Interaction Matrix?

1. Responsive
2. Confrontive
3. Group
4. Assertive

Questions 103 and 104: Enter on your answer sheet, which kind of statement this represents:

103. "Listen Nancy, I always welcome your comments about my ideas, but I absolutely refuse to budge an inch from my idea--no matter what!"

1. task-initiative
2. task-question answered
3. maintenance-positive
4. maintenance-negative

104. "Listen group, time is flying, let's get an agenda going and stick to it."

1. task-initiative
2. task-question answered
3. maintenance-positive
4. maintenance-negative

105. Students from the lower socio-economic levels:

1. bring to the class a wide variety of personal experiences as a basis for learning.
2. often are judged as being seriously handicapped in language development when compared with those from higher socio-economic levels
3. often are judged as being less motivated in the learning situation than those from higher socio-economic levels.
4. all of the above

Questions 106, 107, 108: which one statement accurately describes the feeling of the speaker:

106.

1. Can't you see I'm busy? Don't you have eyes?
2. I'm beginning to resent your frequent interruptions.
3. You have no consideration for anybody else's feelings. You're completely selfish.

113. Which of the following could be an example of prejudice or cultural bias?
1. "I want all students in the class to write an essay about their experiences while on a family vacation."
 2. "You have to remember not to be demanding on them because they are not as bright as the others."
 3. "I don't want to teach there. The kids are all so hostile."
 4. b & c
 5. a, b, & c
114. The teacher can reply any one of several ways. Often they use one of the "roadblocks" to communication. Label the following roadblock:
"There will be no more talking in class."
1. moralizing
 2. commanding
 3. diagnosing
 4. evaluating
115. If, as a teacher, you wish to help students become aware of and clarify their own values, you should:
1. be willing to present yourself as a person with values of your own-- e.g., to share them with students.
 2. maintain a purely objective, laissez-faire attitude toward the transmission of values because no value system is right for everyone.
 3. moralize
 4. help students to consider whether their actions match their stated beliefs.
 5. a and d
116. Which of the following is least value-laden?
1. Occasionally there comes a time when democratic group methods must be abandoned in order to solve a practical problem.
 2. In the long run it is more important to use democratic methods than to achieve specific results by other means.
 3. All school personnel should avoid conflict situations at all costs.
 4. In a Minneapolis survey 60% of the teachers said that they believe that the schools are not handling minority children well.
117. A basic concept of tribal identity among American Indians is:
1. An innate hostility toward other tribes
 2. Matrilineal descent lines
 3. Extended family relationships
 4. Ownership of private property
118. The major source of the relationship between Indians and the Bureau of Indian Affairs is:
1. BIA education for all Indian Children
 2. The idea that Indians are wards of the government
 3. Payments of money to Indian people because of treaty obligations
 4. The trust status of Indian land

119. The birth rate for Indians in the United States is:

1. The same as for the rest of the population
2. Higher than for any other segment of the population
3. Declining
4. Maintaining the status quo

True-False: Put a 1 on your answer sheet if the statement is true, a 2 if it is false.

120. A democratic vote is the most effective decision-making strategy when commitment to action is required.

121. In general, more time is required for a group to reach a decision than for a single individual to reach one.

122. In arriving at a decision or working on a task, emotional feelings should not be voiced because they interfere with the task at hand.

123. People, when given a choice, will tend to associate with those who think well of them and to avoid those who dislike them.

124. If a listener thinks he has understood what the speaker has said, he is probably right and should not take up time trying to clarify the message further.

Multiple Choice (Mark all correct answers)

125. The descriptions best applied to the concept of leadership in a group are

1. unique personality traits.
2. an aggressive, but sensitive personality.
3. the personal resources to accomplish the task.
4. friendliness.

126. In developing group productivity, emphasis should be placed on

1. cooperation.
2. competition.
3. the decision-making process.
4. communication process.
5. congeniality.

Self-Evaluation Items: For the following questions (127-141), use the answer sheet as a scale with these scale points:

1. None of the time
2. Some of the time
3. Much of the time
4. Most of the time
5. All of the time

INTERPERSONAL SKILLS (BETWEEN PEOPLE)

127. If I were confronted with a difficult interpersonal communication situation I feel I would lack the knowledge or information about concrete things that I could do to improve communications.
128. If I were confronted with a difficult interpersonal communications situation I feel I would have trouble putting into practice some of the communications skills which I know about.

INTRAPERSONAL SKILLS (VALUE CLARIFICATION)

129. I am able to communicate clearly and effectively to others my personal values, and the assumptions and prejudgments which frequently underlie and determine my own behavior.
130. I am able to assist others to clarify and share the values, assumptions and prejudgments which they believe are important and frequently determine their behavior.
131. I am able to clarify and share with others my perception of the values assumptions and prejudgments which appear to me to underlie and determine their behavior.
132. If I were faced with a situation in which values, assumptions, and prejudgments appear to play a central role in my dealings with another person, I would lack the skills to assist that person to clarify their values.
1. None of the time
 2. Some of the time
 3. Much of the time
 4. Most of the time
 5. All of the time
133. If I were in a situation in which I recognized that values, assumptions or prejudices play an important role in my interaction with another person, I feel I would know enough about or understand how to clarify and communicate these assumptions to another person.

GROUP FUNCTIONING (GROUP PROCESS)

134. In a group setting I have the skills to perform effectively in (specific) maintenance-oriented roles in order to enhance the functioning of the group.
135. When I am in a group setting I feel I do not know enough about or have enough information to decide what task-oriented role(s) I might plan in order to enhance the functioning of the group.
136. When I am in a group setting I am able to perform effectively (specific) task-oriented roles in order to enhance the functioning of the group.
137. When I am in a group setting I find that I do not know about what maintenance-oriented roles I might play in order to facilitate the functioning of the group.

STEREOTYPES/PREJUDICE

138. I find it difficult to identify instances of prejudice towards and stereotyping of minority groups, e.g. racism, sexism, etc.
139. I feel that I would be able to confront either persons or institutions when I become aware of instances of prejudice towards or stereotyping of minority groups, e.g. racism, sexism, authoritarianism, etc.
140. I feel that I am able to assist or participate in bringing about effective change in cases where I am aware of prejudice towards and/or stereotyping of minority groups, e.g. racism, sexism, etc.
141. I have personally a considerable wealth of knowledge, information, and intellectual (cognitive) understanding about the phenomenon and consequences of prejudice towards and stereotyping of minority groups, e.g. racism, sexism.
142. When the median annual income of women full-time workers is compared to the median annual income of men full-time workers, what percentage of the men's income do the women earn?
1. 40%
 2. 10%
 3. 30%
 4. 25%
143. Which of these women ran for President of the United States 100 years ago?
1. Sybil Ludington
 2. Lucretia Mott
 3. Victoria Woodhull
 4. Mercy Oates
144. In 1890 women's annual income as a percentage of men's income was approximately:
1. 30%
 2. 50%
 3. 25%
 4. 60%
145. The African ontology relates primarily to man's sense of union with
1. his wife
 2. his neighbors
 3. nature
 4. the universe
146. Chester Pierce, Cedric Clark and Alvin Polissant are all
1. TV stars
 2. Black psychologists
 3. recording artists
 4. novelists

147. Psychological differences between races is most constructively attributed to

1. genetic makeup
2. cultural experience
3. economic background
4. early health care

148. Some degree of the classically poor communication between Blacks and Whites has been attributed to the fact that the bulk of Black cultural experience is recorded in:

1. old volumes in the South
2. the slave narrative
3. the oral tradition
4. Gone with the Wind

For the last four questions, please use the answer sheet as a scale. Please answer the first two questions (149 and 150) on Monday and all four questions on Friday.

For each question use this scale:

1. I hated having to take the course.
2. I disliked having to take the course.
3. I was indifferent.
4. I wanted to take the course (was getting what I wanted).
5. I really wanted to take the course very much, (was getting exactly what I wanted).

149. My attitude toward the course when I signed up was:

1 2 3 4 5

150. When I got the description of the course contained in the registration materials and the early Monday morning introductory statement I felt:

1 2 3 4 5

Questions 151 and 152 are answered on Friday as the course ends.

151. In the middle of the course (Wednesday noon) I felt:

1 2 3 4 5

152. Now, on Friday, my attitude toward the course is:

1 2 3 4 5

APPENDIX C

Workshop Schedule

CSPP 5-305 Human Relations Training Workshop
June 25 - June 29, 1973

Monday 25th	7:30-9	Registration
	9-9:30	Introduction-Shaffer
	9:30-10:30	Pre-test - Shaffer and Hummel
	10:30-12	Communications Exercises - Shaffer
	1-3	Communications Exercises Completed - Shaffer
	3-5	Introduction to Group Process - Shaffer
	6:30-7	Introduction to Group Process - Williams
	7-9	Carkhuff Program - Small Groups
	9-9:30	Summary - Shaffer
Tuesday 26th	9-11	Carkhuff Program - Small Groups
	11-12	Role-Played Group Process
	1-3:30	Dora Zaidenweber/Anti-Semitism - Group of 50
		Clara Kidwell/Indians - Group of 50
	3:30-4	Discussion - Small Groups
	4-6:30	Dora Zaidenweber/Anti-Semitism - Group of 50
		Clara Kidwell/Indians - Group of 50
Wednesday 27th	6:30-7	Discussion - Small Groups
	9-9:30	Task Groups - Shaffer
	9:30-11	Role-Played Groups
	11-12	Carkhuff Program - Small Groups
	1-4	Renee Frederickson et al./Sexism - Group of 50
		Mike McConnell and Lena Hardin/Gay Liberation - Group of 50
	4-5	Discussion - Small Groups
	6:30-9	Renee Frederickson et al./Sexism - Group of 50
Thursday 28th		Mike McConnell and Lena Hardin/Gay Liberation - Group of 50
	9-9:30	Discussion - Small Groups
	9-9:45	John Ziegler/Values Clarification - Large Group
	9:45-11	Values Clarification Exercises - Large Group
	11-12	Carkhuff Program - Small Groups
	1-4	Sam Johnson/Blacks - Group of 50
		Herb Exum/Blacks - Group of 50
	4-5	Discussion - Small Groups
Friday 29th	6:30-9:30	Francisco Trejo and Friends/Chicanos - Large Group and Groups of 30-40 for Discussion
	9-10 and 10-11	Mini-Presentations:
		A Communal Life Style - Lois Fiedler
		Children's Rights - Judy Oakes
		Ex-Cons - Jim Duffy
	11-12	Discussion - Small Groups
	1-2	Role-Played Incidents
	2-3	Informal Discussion - Video-Taped-Small Groups
	3-4	Post-test - Shaffer and Hummel
	4-5	Informal Discussion - Video-Taped-Small Groups
	6:30-8	Decompression - Back to the Schools - Small Groups
	8-9:30	Decompression - Mending and Socializing